

A

TREATISE  
DIRECTING  
To understand the reading  
of the WORD of GOD.

THE  
TRUE END of the LAW  
and GOSPEL.

THE  
Difference between FAITH  
and WORKS.

---

Taken out of an antient AUTHOR.

---

NOTTINGHAM:  
Printed by JOHN COLLYER, 1724.

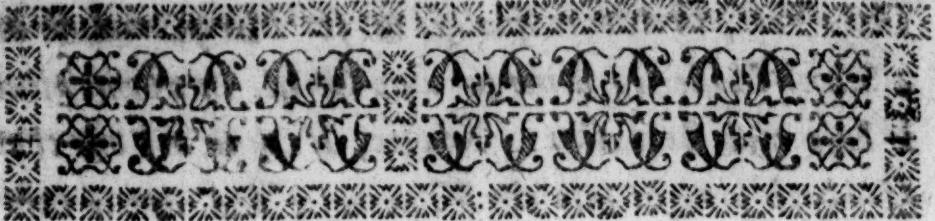
ЧИТАЛЯТ

43.

4. 6

363





## The Publisher's PREFACE to the READER.

READER,

*N* perusing the Ancient Acts and Monuments of the Church, I met with the following little Treatise, composed and translated by two eminent Martyrs for Christ's Cause, on my perusing of it, I thought it worthy to be made Publick for the good of Souls, it being an excellent Treatise to direct thee in the understanding of the Word of God, and how to apply the Law and Gospel, the Threatnings and Promises unto thy self; also for what End our God gave us his pure Law, Namely, to convince us of Sin by seeing and feeling the Purity and Holiness of it, and of that God that gave it forth, that so feeling our own Vileness and inward Sinfulness, it may be the Means in God's Hand to humble us and lay us at God's

## Preface to the Reader.

God's Feet, in order to qualify us for Mercy, and to be a School-Master to drive us unto Christ, in whom alone is Life and Salvation: Reader, If thou art one that God hath brought into the Wilderness, and deeply bumbled under a Sense of thy inward Pollution of Heart, and thy utter inability to keep God's Law, then read this Treatise, if thou be one that God hath begun to work upon by his Grace and Spirit to see something from his Word of thy State by Nature, and thy Need of Christ to Justifie and Save thee, then I presume this little Book will be acceptable unto thee; but take heed thou apply not Christ and his Gospel Promises unto thy Soul too soon, but beg of God to give thee Faith and reveal Christ in thy Soul, for Christ will reveal himself unto those that are truly bumbled and thereby fitted for his Mercy. If thou art one that art yet in Sin and Unbelief, in hardness and Blindness, and going on in a Course of Sin and sees no great Evil in it, then consider what is here laid before thee, but take heed thou apply not Christ and his Gospel unto thy Soul, untill God and his Law have awakened thy Conscience and bumbled thee and brought thee to see thy self a lost undone Sinner, and under the Curse of God and his Righteous Law, but if thou be one that art at Work to keep the Law of God, and thinkest

## Preface to the Reader.

to work out a Righteousness for thy self, to Justifie  
and save thee, then consider this Treatise seriously,  
or if thou be one that hopeſt to performe the Con-  
ditions of the New Covenant and thereby attain a Rig-  
hteousness to appear before God in, or if thou be one that  
depends on the Light in thy Conscience, leading thee in  
a Moral Way and hopeſt to be ſaved by it, or if thou be  
one that cannot ſee thy ſelf to be a vile Sinner, and ſo  
dependeft on thy being better than others are, or if thou  
be one that haſt taken up a Form of Godlineſſ in the way  
of God's Worſhip, and knoweft not by Experience the Pow-  
er of God working on thy Soul, or if thou art captivated  
by any Lust againſt thy Will, and under the Temptations  
of Satan, and thou waintest to be instructed in the way  
that God accepts and ſaves Sinners in, conſider what  
here lyes before thee, but if thou art a Schollar, and well  
ſtudied in the Schools of Humane Learning, then take  
heed thou be not lead by Humane Reaſon, and acquired  
Parts to overlook the Simplicity and plainneſſ that is in  
Christ and his bleſſed Gofpel, and ſo be become a ſtum-  
bling Stone, and a Rock of Offence unto thee.

But above all Reader my Advice to thee is, to read  
the Holy Bible which is the Word of God given by his  
Inſpiration

## Preface to the Reader.

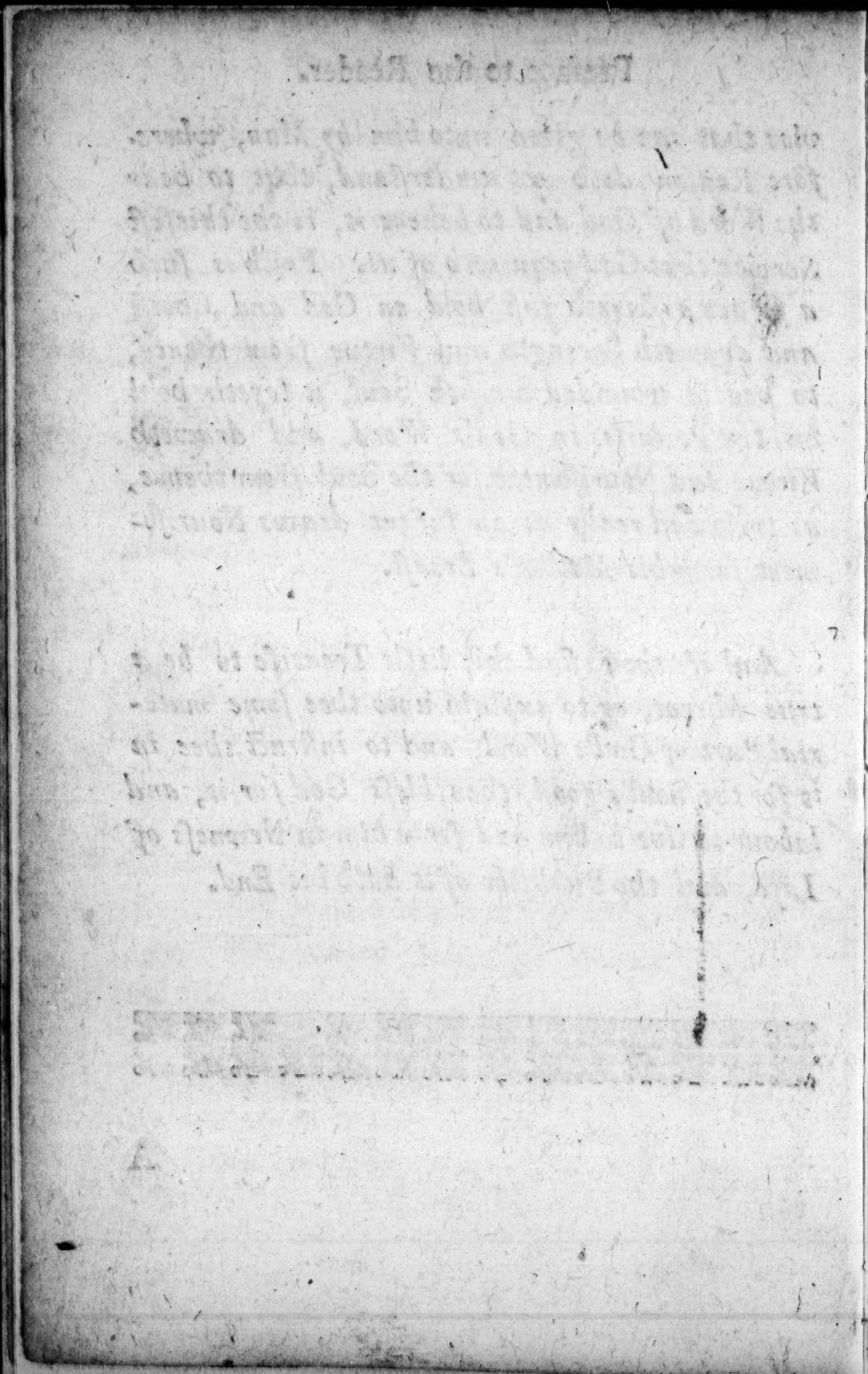
Inspiration preserved by his Providence, and given us a great Blessing to a World of lost Sinners, and to this Nation in Particular, meditate in it, and beg of God to open thy Understanding to see and believe the Truths contained therein, for I do assure thee from Experience none teacher like him.

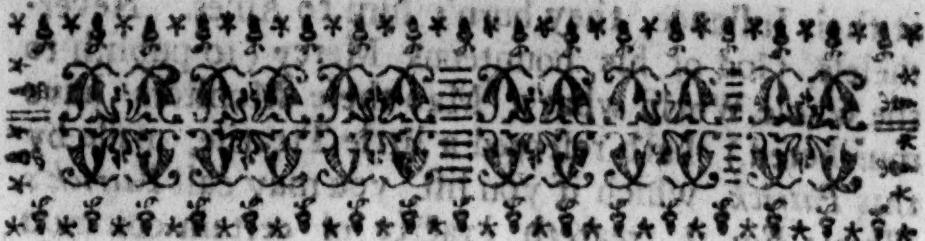
Ob labour hard, and beg of God to give thee a believing Frame of Heart, It is said Abraham believed God and it was accounted unto him for Righteousness, Rom. 4. To believe God in his Word, his Promises and Threatnings, to account him ~~Foul~~, Wise and Faithful, Righteous, Just, Mercifull, Holy and Omnipotent, to account him to be the Author and giver of all Goodness, and to believe all his Attributes, is the highest Service we are capable of rendering unto God; Paul maketh Faith in God and Christ to be the chiefest Worship, the chiefest Duty, the chiefest Obedience, and the chiefest Sacrifice, If we consider what the Scripture saith of Faith, we shall see that it is a kind of Almighty Thing, and that the Power thereof is Infinite and Inestimable, for it giveth Glory unto God, which is the highest Service

## Preface to the Reader.

vice that can be given unto him by Man, wherefore Reason doth not understand, that to hear the Word of God and to believe it, is the chiefest Service that God requireth of us. Faith is such a Grace as layeth fast hold on God and Christ and draweth Strength and Virtue from thence, to heal a wounded Sin-sick Soul, it layeth hold on the Promises in God's Word, and draweth Virtue and Nourishment for the Soul from thence, as truly and really as an Infant draws Nourishment from his Mother's Breast.

And if thou find this little Treatise to be a true Mirror, or to explain unto thee some material Part of God's Word, and to instruct thee in it for thy Soul's good, then bless God for it, and labour to live to him and serve him in Newness of Life, and the Publisher of it hath his End.





A brief Treatise of M. Patrick Hamelton, called Patrick's Places, translated into English by John Frith, with the Epistle of the said Frith prefixed before the same, as followeth.

## JOHN FRITH, unto the Christian Reader.



LESSED be God the Father of our Lord Jesus Christ, which in these last Days, and perilous Times, hath stirred up in all Countries, Witnesses unto his Son, to testify the Truth unto the Unfaithfull, to save at the least some from the Snares of Antichrist, which lead to Perdition, as ye may here perceive by that excellent, and well learned young Man, *Patrick Hamelton*, born in Scotland, of a noble Progenie: Who to testify the Truth sought all Means, and took upon him Priesthood, (even as Paul circumcised Timothy, to win the weak Jews) that he might be admitted to preach the pure Word of God. Notwithstanding, as soon as the Chamberlain and other Bishops of Scotland had perceived that the Light began to shine, which disclosed their Falshood that they conveyed in Darknes, they laid Hands on him, and because he would not deny his Saviour Christ

at their instance, they burn'd him to Ashes. Nevertheless, God of his bounteous Mercy (to publish to the whole World what a Man these Monsters have murdered) hath reserved a little Treatise, made by this Patrick, which if you list, you may call Patrick's *Places*: For it treateth exactly of certain common Places, which known, ye have the pith of all Divinity. This Treatise have I turned into the English Tongue, to the Profit of my Nation; To whom I beseech God to give Light, that they may espy the deceitful Paths of Perdition, and return to the right Way which leadeth to Life Everlasting. *Amen.*

### *The Doctrine of the L A W.*

What the Law is. **T**H E Law is a Doctrine that biddeth Good, and forbiddeth Evil, as the Commandments do specifie, here following.

#### *The Ten COMMANDMENTS of GOD. Exod. 20th.*

- |  |  |
|--|--|
| the division<br>of the Com-<br>mandments | <ol style="list-style-type: none"> <li>1. Thou shalt Worship but one God.</li> <li>2. Thou shalt make thee no Image to worship it.</li> <li>3. Thou shalt not swear by his Name in vain.</li> <li>4. Hold the Sabbath-Day holy.</li> <li>5. Honour thy Father and thy Mother.</li> <li>6. Thou shalt not kill.</li> <li>7. Thou shalt not commit Adultery.</li> <li>8. Thou shalt not steal.</li> <li>9. Thou shalt not bear false Witness.</li> <li>10. Thou shalt not desire ought that belongeth to thy Neighbour.</li> </ol> |
|--|--|

All these Commandments are briefly comprised in these two here under ensuing.

*Lov*

Love the Lord God with all thine Heart, with all thy Soul, and with all thy Mind: This is the First, and great Commandment. The Second is like unto this, that is, Love thy Neighbour as thy self. On these Two Commandments hangeth all the Law and the Prophets.

Certain General PROPOSITIONS proved by  
the Scripture

*The First PROPOSITION.*

He that loveth God, loveth his Neighbour.

This Proposition is proved, *1. John 4.* If a Man say, I love God, and yet hateth his Brother, he is a Lyer. He that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen?

*The Second PROPOSITION.*

He that loveth his Neighbour as himself, keepeth all the Commandments of God.

This Proposition is proved, *Mat. 7. Rom. 13.* Whatsoever ye would that Men should do to you, even so do to them. For this is the Law and the Prophets: *Mat. 7.*

He that loveth his Neighbour, fulfillleth the Law. Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not desire, &c. and if there be any other Commandment, all are comprehended in this saying, *Love thy Neighbour as thy self.* *Rom. 13.*

All the Law is fulfilled in one Word, that is, *Love thy Neighbour as thy self:* *Gal. 5.*

*ARGUMENT.*

He that loveth his Neighbour, keepeth all the Commandments of God: *Rom. 13.*

He that loveth God, loveth his Neighbour: *1. John 4.*

( 4 )

*Ergo*, He that loveth God, keepeth all the Commandments of God.

*The Third PROPOSITION.*

He that hath Faith loveth God.

My Father loveth you, because you love me, and believe that I come of God : John 16.

*ARGUMENT.*

He that keepeth the Commandments of God, hath the Love of God.

He that hath Faith keepeth the Commandments of God.

*Ergo*, He that hath Faith loveth God.

*The Fourth PROPOSITION.*

He that keepeth one Commandment of God keepeth them all.

This Proposition is confirmed, Hebrews 11. It is impossible for a Man without Faith to please God, that is, to keep any one of God's Commandments, as he should do. Then whosoever keepeth any one Commandment, hath Faith.

*ARGUMENT.*

He that hath Faith, keepeth all the Commandments of God.

He that keepeth any one Commandment of God hath Faith.

*Ergo*, He that keepeth one Commandment, keepeth them all.

*The Fifth PROPOSITION.*

He that keepeth not all the Commandments of God, keepeth not one of them.

**ARG.**

( 5 )

## ARGUMENT.

He that keepeth one Commandment of The Law  
God, keepeth all.

Ergo, He that keepeth not all the Com-  
mandments of God, keepeth not one of  
them.

## The Sixth PROPOSITION.

It is not in our Power to keep any one of  
the Commandments of God.

## ARGUMENT.

It is impossible to keep any of the com-  
mandments of God, without Grace.

It is not in our Power to have Grace.

Ergo, It is not in our Power, to keep any  
of the Commandments of God.

And even so may you reason concerning  
the Holy Ghost and Faith, for so much as  
neither without them we are able to keep  
any of the Commandments of God, neither  
yet be they in our Power to have. *Non est*  
*volantis neque currentis,* Ec. Rom. 9.

## The Seventh PROPOSITION.

The Law was given us to shew our Sin. The Office  
By the Law commeth the knowldg of <sup>of the Law</sup>  
Sin, Rom. 3. I knew not what Sin meant,  
but through the Law. For I had not known  
what Lust had meant, except the Law had said,  
thou shall not Lust. Without the Law Sin  
was Dead, that is, it moved me not, neither  
wist I that it was Sin, which notwithstanding  
was Sin, and forbidden by the Law;  
Rom. 7.

The

( 6 )

*The Eighth PROPOSITION.*

The Law biddeth us do that thing which  
is impossible for us.

*ARGUMENT.*

The keeping of the Commandments is  
to us impossible.

The Law commandeth to us the keeping  
of the Commandments.

*Ergo,* The Law commandeth unto us,  
that is impossible.

*OBJECTION.*

But thou wilt say, wherefore doth God  
bid us, do that is impossible for us ?

*ANSWER.*

The Law I answer, to make thee know, that thou  
ordained art but evil, and that there is no remedy  
to bring to save thee, in thine owne hand : and that  
us to thou mayest seek remedy at some other ; for  
Christ. the Law doth nothing else but command  
thee.

*The Doctrine of the Gospel.*

**T**HE Gospel is as much as to say in our  
tongue, as good Tidings : like as these  
be, here under following, and such other.

John 4. Christ is the Saviour of the World.

Luke 2. Christ is the Saviour.

Rom. 5. Christ died for us.

Rom. 4. Christ died for our Sins.

1 Peter 2. Christ bought us with his Blood.

Rev. 1. Christ wash't us with his Blood.

Galat. 1. Christ offered himself for us.

Christ

( 7 )

Christ bore our Sins on his own Body.

Christ came into this World to save Sin-  
ners. Efai. 53.  
1 Tim. 1.

Christ came into this World to take away  
our Sins. John 3.

Christ was the Price that was given for us. 1 Tim. 2.

Christ was made Debtor for us. Rom. 8.

Christ hath paid our Debt, for he died for  
us. Coloss. 2.

Christ made Satisfaction for us, and our  
Sins. 1 Cor. 7.

Christ is our Righteousness.

1 Cor. 1.

Christ is our Sanctification.

1 Cor. 1.

Christ is our Redemption.

Ephe. 2.

Christ is our Peace.

Christ hath pacified the Father of Heaven Rom. 5.  
for us.

Christ is ours and all his.

1 Cor. 3.

Christ hath delivered us from the Law, Coloss. 2.  
from the Devil and Hell.

The Father of Heaven hath forgiven us John 3.  
our Sins, for Christ's sake. Or any such  
other, like to the same, which declare unto  
us the Mercy of God.

### *The Nature and Office of the Law and of the Gospel.*

**T**H E Law sheweth us our Sin. Rom. 3.

The Gospel sheweth us remedy for it. John 1.

The Law sheweth us our Condemnation Rom. 7.

The Gospel sheweth us our Redemption. Coloss. 1.

The

Rom. 4.	The Law is the Word of Ire.
Acta 14,20	The Gospel is the Word of Grace.
Deut. 27.	The Law is the Word of Despair.
Luke 2.	The Gospel is the Word of Comfort.
Rom. 7.	The Law is the Word of unrest.
Eph. 6.	The Gospel is the Word of Peace.

*A Disputation between the Law and the  
Gospel, where is shewed the difference  
or contrariety between them both.*

The Con-  
trary op-  
eration  
of the  
Law and  
of the  
Gospel.

- T**HE Law saith, pay thy Debt.  
The Gospel saith, Christ hath paid it.  
The Law saith, thou art a Sinner, de-  
spair and thou shalt be damned.  
The Gospel saith, thy Sins are forgiven  
thee, be of good comfort thou shall be  
Saved.  
The Law saith, make amends for thy  
Sins.  
The Gospel saith, Christ hath made it  
for thee.  
The Law saith, the Father of Heaven is  
angry with thee.  
The Gospel saith, Christ hath pacified  
him with his Blood.  
The Law saith, where is thy Righteous-  
ness, Goodness and Satisfaction.  
The Gospel saith, Christ is thy Righte-  
ousness, thy Goodness and Satisfaction.  
The Law saith, thou art bound and o-  
bliged to me, to the Devil, and to Hell.

The

The Gospel saith, Christ hath delivered thee from them all.

*The Doctrine of Faith.*

FAITH is to believe God, like as Abraham believed God, and it was imputing of ed unto him for Righteousness. Faith.

To believe God, is to believe his Word, and to count it true that he saith.

He that believeth not Gods Word, believeth not God himself.

He that believeth not Gods Word, he counteth him false and a Lier, and believeth not that he may and will fulfil his Word; and so he denieth both the might of God, and God himself.

*The Ninth PROPOSITION.*

Faith is the gift of God.

*ARGUMENT.*

Every good thing is the gift of God.

Faith is good.

Ergo, Faith is the Gift of God.

*The Tenth PROPOSITION.*

Faith is not in our Power.

*ARGUMENT.*

The Gift of God is not in our Power.

Faith is the Gift of God.

Ergo, Faith is not in our Power.

*The Eleventh PROPOSITION.*

He that lacketh Faith cannot please God.

Without Faith, it is unpossible to please God :  
*Rom. 14.* all that cometh not of Faith, is Sin ; for  
without Faith can no Man please God. *Heb. 11.*

## INDUCTION.

He that lacketh Faith, trusteth not God ; he  
that trusteth not God, trusteth not his Word : he  
that trusteth not his Word, holdeth him false and a  
Lier : he that holdeth him false and a Lier, believ-  
eth not that he may do that he promiseth, and so  
denieth him, that he is God.

*Ergo, A primo ad ultimum,* he that lacketh Faith,  
cannot please God.

If it were possible for any man to do all the good  
deeds that ever were done, either of Man or Angels :  
yet being in this case it is impossible for him to please  
God.

## The Twelveth PROPOSITION.

All that is done in Faith, pleaseth God.

Right is the Word of God, and all his works in  
Faith, *Psalm 33.* Lord thine Eyes look to Faith :  
that is as much to say, as Lord thou delightest in  
Faith, *Jer. 5.*

## The Thirteenth PROPOSITION.

He that hath Faith, is just and good.

## ARGUMENT.

He that is a good Tree, bringeth forth good Fruit,  
is just and good.

He that hath Faith, is a good Tree and bringeth  
forth good Fruit.

*Ergo, He that hath Faith, is just and good.*

## The Fourteenth PROPOSITION.

He that hath Faith, and believeth God, cannot  
displease him.

( 11 )  
INDUCTION.

He that hath Faith : believeth God : he that believeth God believeth his Word : he that believeth his word, knoweth well that he is true and faithful, and may not Lie, knowing that he both may and will fulfil his Word.

Ergo, *A primo ad ultimum*, he that hath Faith cannot displease God : neither can any Man do a greater honour to God them to count him true.

OBJECTION.

Thou wilt then say, that Theft, Murder, Adultry and all vices please God.

ANSWER.

Nay verily ; for they cannot be done in Faith : for a good Tree beareth good Fruit.  
*Matb. 7, 12.*

The Fifteenth PROPOSITION.

Faith is a certainty or assuredness.

Faith is a sure confidence of Things which The Definition of  
are hoped for, and certainty of things Faith,  
which are not seen. *Hebr. 11.*

The same Spirit certifieth our Spirit,  
that we are the Children of God, *Rom. 8.*  
Moreover, he that hath Faith, knoweth  
well that God will fulfill his Word ; where-  
by it appeareth that Faith is a certainty or  
assuredness.

*A Man is justified by Faith.*

Abraham believed God, and it was im- Justifica-  
puted unto him for Righteousness, *Rom. 4.* tion by  
Faith.

We suppose therefore, that a Man is Justified by Faith, without the Deeds of the Law, Rom. 3. Gal. 2.

He that worketh not, but believeth on him that justifieth the Wicked, his Faith is counted to him for Righteousness, Rom. 4. The just Man liveth by his Faith, Abra. 2. Rom. 1.

We know that a Man is not justified by the Deeds of the Law, but by the Faith of Jesus Christ: and we believe in Jesus Christ, that we may be justified by the Faith of Christ, and not by the Deeds of the Law, Gal. 2.

### *What is the Faith of Christ.*

Faith in Christ what it is. The Faith of Christ is to believe in him; that is to believe his Word, and believe that he will help thee in all thy need, and deliver thee from all evil.

Thou wilt ask me, what word? I answer the Gospel.

He that believeth in Christ, shall be saved, Mark 16.

He that believeth the Son hath everlasting Life: John 3. Verily I say unto you, he that believeth in me hath everlasting Life, John 6.

This I write unto you, that you believe on the Son of God, that ye may know how that ye have Eternal Life, 1 John 5.

Thomas,

*Thomas*, because thou hast seen me, therefore hast thou believed, Happy are they which have not seen, and yet have believed in me, *John 22.*

All the Prophets to him bear witness that whosoever believeth in him, shall have remission of their Sins, *Acts 10.*

What must I do that I may be saved? The Apostles answered: Believe in the Lord Jesus Christ, and thou shalt be saved, *Acts 16.*

If thou acknowledg with thy Mouth that Jesus is the Lord, and believest with thine Heart that God raised him from Death, thou shalt be safe, *Rom. 10.*

He that believeth not in Christ, shall be condemned.

He that believeth not the Son, shall never see Life but the Ire of God abideth upon him, *John 3.*

The Holy Ghost shall reprove the World of Sin, because they believe not in me, *John 16.*

They that believe in Jesus Christ are the Sons of God.

Ye are all the Sons of God, because ye believe in Jesus Christ, *1 John 3.*

He that believeth that Christ is the Son of God, is Safe, *John 1.*

Peter said, thou art Christ, the Son of the living God. Jesus answered and said unto him, Happy art thou *Simon* the Son of *Jonas*, for Flesh and Blood hath not opened to thee that: but my Father that is in Heaven, *Matt. 16.*

We have believed and know that thou art Christ the Son of the living God.

I believe that thou art Christ the Son of God, which should come into the World, *John 11.*

These

These things are written that ye might believe, that Jesus is Christ the Son of God, and that ye in believing might have life, *John 20.*

I believe that Christ is the Son of God, *Acts 8.*

*The Sixteenth PROPOSITION.*

He that believeth the Gospel, believeth God.

**ARGUMENT.**

He that believeth Gods Word, believeth God.

The Gospel is God's Word.

*Ergo,* He that believeth the Gospel, believeth God.

To believe the Gospel is this; That Christ is the Saviour of the World, *John 4.*

Christ is our Saviour, *Luke 2.*

Christ bought us with his Blood, *Heb. 13. 1 Pet. 1 Rev. 5.*

Christ wash't us with his Blood, *Rev. 1.*

Christ Offered himself for us, *Heb. 9.*

Christ bore our Sins on his own Body, *G.c. 1 Pet 2*

*The Seventeenth PROPOSITION.*

He that believeth not the Gospel, believeth not God.

**ARGUMENT.**

He that believeth not Gods Word, believeth not God himself.

The Gospel is Gods Word.

*Ergo,* He that believeth not the Gospel, believeth not God himself, and consequently he that believeth not those things above written, and such other, believeth not God.

*The Eighteenth PROPOSITION.*

He that believeth the Gospel, shall be safe.

Go ye into all the World, and preach the Gospel unto

unto every creature, he that believeth and is Baptized, shall be saved, but he that believeth not, shall be condemned, *Mark 16.*

*A Comparison between Faith and Incredulity.*

**F**AITH is the Root of all good.

Incredulity is the Root of all evil.

Faith maketh God and Man good friends.

Incredulity maketh them foes.

Faith bringeth God and Man together.

Incredulity fundereth them.

All that Faith doth pleaseth God.

All that Incredulity doth, displeaseth God.

Faith only maketh a Man good and righteous.

Incredulity only maketh him unjust and evil.

Faith maketh a Man a Member of Christ.

Incredulity maketh him a Member of the Devil.

Faith maketh a Man the Inheritor of Heaven.

Incredulity maketh him Inheritor of Hell.

Faith maketh a Man the Servant of God.

Incredulity maketh him the Servant of the Devil,

Faith sheweth us God to be a sweet Father.

Incredulity sheweth him a terrible Judge.

Faith

A Compa-  
rison be-  
tween  
Faith and  
unbelief.

Faith holdeth stiffe by the Word of God.  
 Incredulity wavereth here and there.  
 Faith counteth and holdeth God to be  
 true.  
 Incredulity holdeth him false and a lier.  
 Faith knoweth God.  
 Incredulity knoweth him not.  
 Faith loveth both God and his Neighbour.  
 Incredulity loveth neither of them.  
 Faith only saveth us.  
 Incredulity only condemneth us.  
 Faith extolleth God, and his Deeds.  
 Incredulity extolleth herself and her own  
 Deeds.

### Of H O P E.

What  
Hope is.

**H**OPE is a trusty looking after the thing that is promised us to come: as we hope after the everlasting joy, which Christ hath promised unto all that believe in him.

We should put our hope and trust in God alone, and in no other Thing.

It is good to trust in God, and not in Man, *Psalm 118.*

He that truffeth in his own Heart is a Fool, *Prov. 28.*

It is good to trust in God, and not in Princes, *Psalm 118.*

They shall be like, unto the Images which they make, and all that trust in them, *Psalm 115.*

He

He that trusteth in his own Thoughts  
doth ungodly. *Prov. 12.*

Cursed be he that trusteth in Man, *Jer. 17.*

Bid the Rich Men of this World, that  
they trust not in their unstable Riches, but  
that they trust in the living God, *1 Tim. 6.*

It is hard for them that trust in Riches,  
to enter into the Kingdom of Heaven,  
*Luke 18.*

Moreover we should trust in him only  
that can help us.

God only can help us, therefore we should  
trust in him only.

Well are they that trust in God, and woe  
to them that trust not in him, *Psalm 2.*  
*Jer. 17.*

Happy is that Man that trusteth in God,  
for God shall be his trust, *Psalm 14.*

He that trusteth in him shall understand  
the truth, *Sap. 3.*

They shall all rejoice that trust in thee,  
they shall ever be glad, and thou wilt de-  
fend them, *Psalm 5.*

### Of C H A R I T Y.

**C**HARITY is the love of thy Neigh-  
bour. The Rule of Charity is this :  
Do as thou wouldest be done unto, for  
Christ holdeth all a like ; the Rich, the  
Poor, the Friend and the Foe, the Thankful  
and the Unthankful, the Kinsman and the  
Stranger.

The use of  
Charity.

*A Comparison between Faith, Hope,  
and Charity.*

The differ-  
ence be-  
tween  
Faith,  
Hope and  
Charity.

**F A I T H** cometh of the Word of God,  
Hope cometh of Faith, and **Charity**  
cometh of them both.

Faith believeth the Word, Hope trusteth  
in that, that is promised by the Word;  
**Charity** doth good unto her Neighbour,  
through the Love that it hath to God, and  
gladness that is within herself.

Faith looketh to God and his Word, Hope  
looketh unto his Gift, and Reward, Charity  
looketh on her Neighbours Profit.

Faith receiveth God, Hope receiveth his  
Reward, Charity loveth her Neighbour  
with a glad Heart, and that without any  
respect of reward.

Faith pertaineth to God only, Hope to  
his reward, and Charity to her Neighbour.

*The Doctrine of Works.*

**N**O manner of Works make us Righte-  
ous.

We believe that a Man shall be justified  
without Works, *Rom. 3.*

No Man is justified by the Deeds of the  
Law, but by the Faith of Jesus Christ,  
and we believe in Jesus Christ that we may  
be

be justified by the Faith of Christ, and not by the Deeds of the Law ; For if Righteousness come by the Law, then Christ is Dead in vain, Gal. 2.

That no Man is justified by the Law, is manifest, for a Righteous Man liveth by his Faith, but the Law is not of Faith.

Moreover seeing Christ the maker of Heaven and Earth, and all that is therein ; behoved to die for us, we were compelled to grant, that we are so far drowned and sunk in Sin, that neither our Deeds, nor all the Treasures that ever God made or might make, could have helped us out of them : therefore no Deeds, nor Works can make us Righteous,

### *No Works make us unrighteous.*

**I**F any evil Works make us unrighteous, Works do then the contrary Works should make not make us Righteous, but it is proved that no us Righ, Works can make us Righteous, therefore teous, no Works make us unrighteous.

### *Works make us neither Good nor Evil,*

**I**T is proved that Works neither make Works us Righteous nor Unrighteous, therefore make us no Works make us Good or Evil, for neither Righteous and Good are one Thing, and Good nor Evil before God. unrighteous and evil are another Thing ; Good Works make not a good Man, nor evil

Works an evil Man : but a good Man bringeth forth good Works, and an evil Man evil Works ? Good Fruit maketh not the Tree Good, nor evil Fruit the Tree evil, but a good Tree beareth good Fruit, and an evil Tree evil Fruit.

A good Man cannot do evil Works, nor an evil Man good Works ; for a good Tree cannot bear evil Fruit, nor an evil Tree good Fruit.

The goodness of the tree goeth before its fruit.

Good Fruits are the Signs of a good Tree but not the cause thereof.

A Man is good before he do good Works, and evil before he do evil Works ; for the Tree is good before it bear good Fruit, and evil before it bear evil Fruit.

Every Man, and the Works of Man, are either good or evil, every Tree and the Fruits thereof, are either good or evil, either make ye the Tree good, and the Fruit good also, or else make the Tree evil, and the Fruit of it likewise evil, *Mat 12.*

A good man is known by his Works, for a good man doeth good Works, and an evil Man evil Works : Ye shall know them by their Fruit, for a good Tree beareth good Fruit, and an evil Tree evil Fruit, a Man is likened to the Tree, and his Works to the Fruit of the Tree.

Beware of false Prophets, which come to you in Sheeps Cloathing, but inwardly they are ravening Wolves, ye shall know them by their Fruits, *Luke 7.*

None

*None of our Works either save us or condemn us.*

**I**F Works make us neither Righteous nor Unrighteous, then thou wilt say, it maketh no matter what we do? I answer, if thou do Evil it is a sure Argument that thou art evil, and wantest Faith: If thou do good, it is an Argument that thou art good and haft Faith; For a good Tree bear-  
eth good Fruit, and an evil Tree evil Fruit, yet good Fruit maketh not the Tree good, nor evil Fruitt the Tree Evil: So that Man is good before he do good Deeds, and evil before he do evil Deeds.

*The Man is the Tree, his Works are the Fruit.*

**F**AITH maketh the good Tree, and In-  
credulity the Evil Tree, such a Tree,  
such Fruit, such a Man, such Works; For  
all things that are done in Faith please God,  
and are good Works! and all that are done  
without Faith displease God, and are  
evil Works.

Whosoever believeth or thinketh to be  
saved by his Works, denieth that Christ is  
his Saviour, that Christ died for him, and  
all things that pertain to Christ; for how  
is he thy Saviour, if thou canst save thy  
self

Faith  
maketh  
the Man  
good.

A good  
Man doth  
Good  
works.

To say  
that our  
Works do  
save us, is  
to deny  
that Christ  
is our Sa-  
viour,

self by thy Works, or wherefore should he die for thee, if any Works can save thee.

What is this to say, Christ died for thee? Verily that thou shouldest have died perpetually; and Christ to deliver thee from Death died for thee, and changed thy perpetual Death, into his own Death: For thou madest the Fault and he suffered the Pain, and that for the Love he had to thee, before thou wast born, when thou hadst done neither good nor Evil.

Now seeing he hath paid thy Debt, thou needest not, neither canst thou pay it, but shouldest be damned, if his Blood were not; but since he was Punished for thee, thou shalt not be punished.

Finally, he hath delivered thee from thy condemnation, and all evil, and desireth nothing of thee, but that thou wilt acknowledge what he hath done for thee, and bear it in mind: and that thou wouldest help others for his sake, both in Word and Deed, even as he hath helped thee for nothing, and without reward.

O! how ready would we be to help others, if we knew his goodness and gentleness towards us; he is a good and gentle Lord, for he doth all for nothing: let us I beseech you therefore follow his Footsteps, whom all the World ought to praise and worship. *Amen.*

No Savi-  
our but  
Christ.

He that thinketh to be saved by his Works calleth himself Christ.

For

For he calleth himself the Saviour, which pertaineth to Christ alone.

What is a Saviour, but he that saveth, And such an one faith, I saved my self, which is as much as to say, I am Christ. For Christ only is the Saviour of the World.

*We should do no good Works for the intent to get the inheritance of Heaven, or remission of Sins.*

**F**O R whosoever believeth he can get the inheritance of Heaven, or remission of Sins through Works, he believeth not to but in get the same for Christ Sake, and they that believe not, that their Sins are forgiven them, and that they shall be Saved for Christ's Sake, they believe not the Gospel, for the Gospel saith you shall be saved for Christ's sake, your Sins are forgiven you for Christ's sake.

He that believeth not the Gospel, believeth not God, so it followeth, that they which believe thay shall be saved by their Works, or to get remission of their Sins by their own Deeds, believe not God, but account him a Lier, and so utterly deny him to be God.

#### OBJECTION.

Thou wilt say, shall we then do no good Deeds.

A N-

## A N S W E R.

Good Works excluded not to be left undone, but not to Justifie us when they are done,

Not the doing of Good Works but the trusting in good Works is condemned.

I say not so, but I say we should do no good Works for the intent to get the inheritance of Heaven, or remission of Sin; for if we believe to get the inheritance of Heaven by good Works, then we believe not to obtain it through the promise of God, or if we think to have remission of our Sins by our Deeds, then we believe not that they are forgiven us, and so we count God a Lier: for God faith thou shalt have the inheritance of Heaven for my Sons sake, thy Sins are forgiven thee for my Sons sake and you say it is not so, but I will win it through my Works; Thus you see I condemn not good Deeds, but I condemn a false Trust in any Works, for all the Works wherein a Man putteth any confidence, are therewith Poisoned and become evil.

Wheretore, thou must do good Works, but beware thou do them not to deserve any good through them, for if thou do, thou receivest the good, not as the Gifts of God, but as debt to thee, and makest thy self fellow with God, because thou wilt take nothing of him as his Gift, and what needeth he any thing of thine, which giveth all things and is not the Poorer.

Therefore think not to Merit any thing of him, but receive of him, for he is a gentle Lord, and with a glader Heart will give us all that we need, then we can take it of him, if then we want any thing, let us blame our selves.

Pres

( 25 )

Press not therefore to the inheritance of  
Heaven through presumption of thy good  
Works, for if thou do, thou countest thy  
self holy and equal to God, because thou  
wilt receive nothing of him as a Gift, and  
so shalt thou fall as Lucifer fell for hisPride.

F I N I S.



E Certain,



Certain brief  
Notes or Declarations,

Upon the aforesaid Places of

# Mr. P A T R I K E.

The Law  
and Gos-  
pel how  
they are  
to be joyn-  
ed and  
how they  
are to be  
Seperated

**S**HIS little Treatise of Mr. Patrik's  
**O**N THE Places, albeit in quantity, it be  
**S**hort, yet in Effect it compre-  
hendeth matter able to fill large  
Volumes, declaring to us the true Doctrine  
of the Law, of the Gospel, of Faith, and  
of Works, with the Nature and Properties,  
and also the Difference of the same; which  
difference is thus to be understood, that in  
the cause of Salvation, and in the Office of  
Justifying, these are to be removed and se-  
perated as under, the Law from the Gospel,  
and Faith from Works; Otherwise in the  
Person that is Justified, and also in order of  
of Doctrine, they ought commonly and  
necessarily to go together. Therefore where-  
soever any Question or Doubt riseth of Sal-  
vation,

vation, or our justifying before God, there Grace free  
the Law, and all good Works must be ut- promise  
terly excluded, and stand apart, that Grace Simple.  
may appear free; the promise Simple, and lone  
that Faith may stand alone, which Faith  
alone, without Law or Works, worketh to  
every Man, particularly his Salvation,  
through meer Promise and the free Grace of  
God: this word (particularly) I add, for the particular  
particular certifying of every Mans Heart, ly.  
privately and peculiarly that believeth in  
Christ; for as the Body of Christ is the e- The Body  
fficient cause of the Redemption of the of Christ  
whole World in General, so is Faith the efficient  
instrumental Cause; by which every Man Cause of  
applieth this said Body of Christ particular- our Re-  
ly to his own Salvation, so that in the demption  
Action and Office of Justification, both Law in General  
and Works here be utterly secluded and ex- the instru-  
empted, as things having nothing to do in mental  
this behalf: the Reason is this, for seeing cause of  
that all our Redemption universally spring- every  
eth only from the Body of the Son of God Mans par-  
Crucified, then is there nothing that can Salvation  
stand us in stead, but that only, wherewith  
this Body of Christ is apprehended now,  
for as much as neither the Law nor Works,  
but Faith only is the thing which appre-  
hendeth the Body and Death of Christ; Note the  
therefore Faith only is that matter which Object of  
sufficieth every Soul before God, through Faith.  
the Strength of that Object which it doth Faith  
apprehend; for the Object only of our with her  
object on-  
Faith is S. ch.

A Simili-  
tude be-  
tween the  
Brazen  
Serpent  
and Christ  
Body.

Faith is  
the Eye  
of the  
Soul  
which  
looketh  
to Christ.

Faith, is the Body of Christ, like as the Brazen Serpent was the object onely of the Eyes of the *Israelites* looking, and not of their hands Working, by the Strength of which object, through the promise of God immediately proceeded health to the Beholders, so the Body of Christ being the object of our Faith, striketh Righteousnes to our Souls, not through working but believeing only. Thus you see how Faith being the only Eye of our Soul standeth alone with her object in case of Justifying. But yet nevertheless, in the Body she standeth not alone, for besides the Eye, there be also hands to work, Feet to Walk, Ears to hear, and other Members more, every one convenient for the Service of the Body, and yet there is none of them all that can see, but only the Eye, so in a Christian Mans Life, and in order of Doctrine, there is the Law, there is repentance, there is Hope, Charity, and deeds of Charity, all which in Life, and in Doctrine, are joyned, and necessarily do concur together, and yet in the Action of justifying, there is nothing else in Man, that hath any Part or Place; but only Faith apprehending the Object which is the Body of Christ Jesus, for us Crucified, in whom consisteth all the worthines and fullnes of our Salvation by Faith; that is by our apprehending and receiving of him: according as it is written, *John i.*, As many as received him to them

them gave he power, or priviledge, to be made the Sons of God, even to all them that believed in his Name. &c. also, Isa. 53. and by his knowledge shall my righteous Servant iustifie many, for he shall bear their Iniquities, &c.

## A R G U M E N T.

Apprehending and Receiving of Christ As many  
only justifieth us before God. John 1. him, to  
Christ only is apprehended and received by them gave  
Faith. he power,

Ergo, Faith only maketh us justified before God. &c. John 2.

## A R G U M E N T.

Justification cometh only by apprehend-  
ing and receiving of Christ, Isa. 53. The  
Law and Works do nothing pertain to the  
apprehending of Christ.

Ergo, The Law and Works pertain no-  
thing to Justification.

## A R G U M E N T.

Nothing which is unjust of it self, can Righte-  
Justifie us before God, or help any thing to our iness,  
our Justifying. is as filthy

Every Work we do is unjust before God, Raggs.  
Isa. 64.

Ergo, No Work that we do, can Justifie  
us before God, nor help any thing to our  
justifying.

A R-

## ARGUMENT.

If Works could any thing further our Justification then should our Works something profit us before God.

No Works (do the best we can) do profit us before God, *Luke 17.*

*Ergo*, No Works that we do, can any thing further our Justification.

## ARGUMENT.

Without  
me ye can  
do no-  
thing.

All that we can do with God is only by Christ, *John 15.*

Our Works and merits be not Christ, neither any part of him.

*Ergo*, Our Works and Merits can do nothing with God.

## ARGUMENT.

That which is the cause of condemnation,  
cannot be the cause of Justification.

The Law  
worketh  
wrath.      The Law is the cause of condemnation,  
*Rom. 4.*      *Ergo*, It is not the cause of justification.

## A CONSEQUENT.

We are quitt and delivered from the Law, *Rom. 7.*

*Ergo*, We are not quitt and delivered by the Law.

For

Forasmuch therefore as the truth of the Scripture in express Words, hath thus included our Salvation in Faith only, we are enforced necessarily to exclude all other causes and means in our Justification, and to make this difference between the Law and the Goipel, between Faith and Works, affirming with the Scripture and Word of God, that the Law condemneth us, our works do not availe us, and that Faith in Christ only justifieth us. And this Difference and Distinction ought diligently to be learned and retained of all Christians, especially in conflict of Conscience between the Law and the Gospel, Faith and Works, Grace and Merits, Promise and Condition, Gods free election and Mans free will; So that the light of the free Grace of God, in our Salvation may appear to all conciences, to the immortal glory of Gods holy Name, Amen.

### *The Order and Difference of Places.*

<i>The Gospel</i>	{	<i>Faith</i>	{	<i>Grace</i>
<i>The Law.</i>	{	<i>Works</i>	{	<i>Merits</i>
<i>Promise</i>	{	<i>Gods free election.</i>		
<i>Condition</i>	{	<i>Mans free will.</i>		

The Difference and repugnance of these aforesaid Places being well noted and extended, it shall give no small light to ever-

ry faithful Christian, both to understand the Scriptures, to judge in cases of concience, and to Reconcile such places in the

The Law old and new Testament, as else may seem to be dis-  
cerned: from the  
Gospel.

to repugne, according to the Rule of *Augu-*  
*stine* saying : *Distingue tempora, & concili-*  
*abis Scripturas, &c.* Make distinction of Times, and thou shalt reconcile the Scriptures, &c. Contrariwise, where Men be not perfectly in these Places instructed, to discern between the Law and the Gospel, between Faith and Works, &c. so long they can never rightly establish their Minds in the free promises of Gods Grace, but walk confusedly, without order, in all matters of Religion. Example, whereof we have too much in the Romish Church, who confounding these Places together without distinction, following no method, have perverted the true order of Christian Doctrine and have obscured the sweet Comfort and benefit of the Gospel of Christ, not knowing what the true use of the Law, nor of the Gospel meaneth,

*In the Doctrine of the Law three things  
to be Noted.*

In the Law therefore three things are to be considered : First, what is the true Vigor and Strength of the Law, which is, to require full and perfect obedience of the whole

Man

Man, not only to restrain his outward actions, but also his inward motions, and inclinations of will and affection, from the appetite of Sin: And therefore saith St. Paul, The Law is Spiritual, but I am Carnal, *C. Rom. 7.* Whereupon riseth this Proposition; that it is not in our Nature and Power to fulfill the Law. Item, the Law commandeth that which is to us impossible, *C. 2.* The Second thing to be Noted in the Doctrine of the Law, is, to consider the Time and Place of the Law, what they be and how far they extend. For as the surging Seas have their Banks and Bars to keep them in; so the Law hath his Times and Limites which it ought not to pass. If Christ had not come and suffered, the Time and Dominion of the Law had been everlasting. But now seeing Christ hath come and hath died in his righteous flesh, the Power of the Law against our sinful Flesh doth cease. For the end of the death of Christ is the death of Christ's Body is the death of the Law to all that believe in him: So that the Law, whosoever repenteth their Sins, and flieth to that is the Death and Passion of Christ, the condemnation and time of the Law to them is expired. Wherfore this is to be understood as a perpetual Rule in the Scripture, that the Law with all his sentences and judgments wheresoever they are written, either in the Old Testament or in the New,

The time do ever include a privie exception of re-pentance and belief in Christ, to the which always it giveth Place, having there its end, and can proceed no further according as St. Paul doth say: The Law is our Schoolmaster to bring us unto Christ, that we might be Justified by Faith, Gal. 3.

Moreover, as the Law hath his time how long to reign, so also it hath his proper place, where to reign. By the reign of the Law here is meant the condemnation of the Law, for as the time of the Law ceaseth, when the Faith of Christ, in a true repenting Heart, beginneth; so hath the Law no Place in such as be Good and Faithfull, that is, in Sinners repenting and amending, but only in them which be evil and wicked. Evil Men here I call, all such which walking in sinful Flesh, are not yet driven by earnest Repentance to fly to Christ for Succour: As therefore saith St. Paul, To the just Man there is no Law set, but to the unjust and disobedient, &c. 1. Tim. 1. By the just Man here is meant, not he which never had a Disease, but he who knowing his Disease, seeketh out the Physitian, and being cured, keepeth himself in Health as much as he may, from any more Surfeits; notwithstanding he shall never so keep himself, but that his Health, ( that is, his new Obedience ) shall always remain frail and unperfect, and shall continually need the Physitian.

Physitian. Where, by the Way, these three In remissi-  
 Things are to be noted. 1. The Sickness on of Sins  
 it self. 2. The knowing of the Sickness 3 Things  
 3. The Physitian. The Sickness is Sin. The to be not-  
 knowing of the Sickness is Repentance, ed. 1st.  
 which the Law worketh. The Physitian The Dis-  
 is Christ. And therefore, altho' in remissi- ease. 2.  
 on of our Sins, Repentance is joyned with the know-  
 Faith, yet it is not the dignity or worthiness ing of the  
 of Repentance, that causeth remission of Disease.  
 Sins, but only the worthiness of Christ whom 3. The  
 Faith only apprehendeth; no more than the Physitian.  
 feeling of the Disease is the cause of Health, Repent-  
 but only the Physitian. For else when a ance is  
 Man is cast and condemned by the Law, it joyned  
 is not Repentance that can save or deserve with  
 Life, but if his Pardon come, then is it the Faith, yet  
 Grace of the Prince, and not his Repentance is it no  
 that saveth. cause of  
 Salvation

The Third Point to be considered in the The 3d.  
 Doctrine of the Law is: That we mark well Point to  
 the End and Purpose why the Law is given, be noted  
 which is, not to bring us to Salvation, nor in the  
 to work God's Favour, nor to make us Good; of the Law  
 but rather to declare and convict our Wick-  
 edness, and to make us feel the Danger there-  
 of, to this end and purpose, that we seeing  
 our Condemnation, and being in our selves  
 confounded, may be driven thereby to have  
 our Refuge to Christ the Son of God, and  
 to submit our selves to him, in whom only  
 is to be found our Remedy, and in none o-  
 ther. And this end of the Law discreetly

Inconveniences that rise in not knowing the true end of the Law.

ought to be pondered of all Christians, otherwise, they that consider not this end and purpose of the Law, fall into manifold Errors and Inconveniences. First, they pervert all Order of Doctrine, Secondly, they seek that in the Law which the Law cannot give. Thirdly, they are not able to comfort themselves, nor others. Fourthly, they keep Mens Souls in an uncertain doubt and dubitation of their Salvation. Fifthly, they obscure the Light of God's Grace. Sixthly, they are unkind to God's Benefits. Seventhly, they are injurious to Christ's Passion, and Enemies to his Cross. Eighthly, they stop Christian Liberty. Ninthly, they bereave the Church, the Spouse of Christ, of her due Comfort, as taking away the Sun out of the World. Tenthly, in all their doings they shoot to a wrong Mark. For where Christ only is set to be apprehended by our Faith, and so freely to justify us, they leaving this Justification by Faith, set up other Marks partly out of the Law, partly of their own devising for Men to shoot at. And here cometh in the manifest and manifold Absurdities of the Bishop of Rome's Doctrine, which here (the Lord willing) we will rehearse as in a Catalogue here following

*Errors and Absurdities of the Papists, touching the Doctrine of the Law, and of the Gospel.*

Ist. They erroneously conceive Opinion

of Salvation in the Law, which only is to be sought in the Faith of Christ, and in no other.

2. They erroneously do seek God's Favour by Works of the Law, not knowing that the Law in this our corrupt Nature worketh only the Anger of God. *Rom. 3.*

3. They err also in this, that where the Office of the Law is diverse and contrary from the Gospel, they, without any difference, confound the one with the other, making the Gospel to be a Law, and Christ to be a Moses.

4. They err in dividing the Law unskillfully into three Parts; into the Law Natural, the Law Moral, and the Law Evangelical.

5. They err again in dividing the Law Evangelical into Precepts and Counsells, making the Precepts to serve for all Men, the Counsells only to serve for them that be perfect.

6. The chief Substance of all their Teaching and Preaching resteth upon the Works of the Law, as may appear by their Religion, which wholly consisteth in Mens Merits, Traditions, Laws, Canons, Decrees, and Ceremonies.

7. In the Doctrine of Salvation, of Remission, and Justification, either they admire the Law equally with the Gospel, or else clean secluding the Gospel, they teach and preach the Law, so that little Mention is made of the Faith of Christ, or none at all.

8. They err in thinking that the Law of God requireth nothing in us under pain of Damnation, but only our Obedience in external Actions: As for the inward Affections and Concupisence, they esteem but light Matters.

9. They

9. They not knowing the true Nature and Strength of the Law, do erroneously imagine that it is in Mans Power to fulfill it.

10. They err, in thinking, it not only to be in Man's Power to keep the Law of God, but also to perform more perfect Works, then be in God's Law commanded, and these they call the Works of Perfection, and hereof rise the Works of Supererogation, of Satisfaction, of Congruity, and Condignity, to store up in the Treasure-House of the Pope's Church, to be sold out to the People for Money.

11. They err, in saying, that the state Monastical is more perfect for keeping the Counsells of the Gospel, then other States be, in keeping the Law of the Gospel.

12. The Counsells of the Gospel they call the Vows of their Religious Men, as profound Humility, perfect Chastity, and wilfull Poverty.

13. They err abominably, in equalling their Laws and Constitutions, with God's Law, and in saying, that Mans Law bindeth under pain of Damnation, no less then God's Law.

14. They err sinfully, in punishing the Transgressors of their Laws more sharply then the Transgressors of the Law of God, as appeareth by their Inquisitions and their Canon Law, &c.

15. Finally, they err most horribly in this, that where the free promise of God ascribeth our Salvation, only to our Faith in Christ, excluding Works: They contrary ascribe Salvation only or principally, to Works and Merits, excluding Faith. Whereupon riseth the application of the Sacrifice of the Mass, *Ex operis operato*, for the quick and Dead, applicati-

on of the Merits of Christ's Passion, in Bulls, application of the Merits of all religious Orders, and such other more above specified more at large, in the History of the Church.

*Here follow Three Cautions to be observed, and avoided, in the true understanding of the Law.*

*The First Caution.*

**F**IRST, That we through the misunderstanding of the Scriptures, do not take the Law for the Gospel, nor the Gospel for the Law; but skilfully discern and distinct the Voice of the one, from the Voice of the other. Many there be, which reading the Book of the New Testament, do take and understand whatsoever they see contained in the said Book, to be only and merely the Voice of the Gospel. And contrarywise, whatsoever is contained in the compass of the Old-Testament, that is, within the Law, Stories, Psalms, and Prophets, to be only and merely the Word and Voice of the Law; wherein many are deceived. For the Preaching of the Law and of the Gospel, are mixed together in both the Testaments, as well the Old as the New. Neither is the order of these two Doctrines to be distinguished by Books and Leaves, but by the diversity of God's Spirit speaking unto us. For sometimes in the Old-Testament,

The voice of the Gospel sometimes soundeth in the old Testament. The voice of the law sometimes soundeth in the new Testament. Testament,

Testament, God doth comfort as he comforted Adam with the Voice of the Gospel. Sometimes also in the New-Testament he doth threaten and terrifie, as when Christ threatned the Pharisees. In some Places again, Moses and the Prophets play the Evangelists: Insomuch that Hierome doubteth whether he should call Esaiah a Prophet or an Evangelist. In some Places likewise Christ and the Apostles supply the Part of Moses: And as Christ himself untill his Death was under the Law, (which Law he came not to break, but to fulfill;) so his Sermons made to the Jews, for the most Part run all upon the perfect Doctrine and Works of the Law, shewing and teaching what we ought to do by the right Law of Justice, and what Danger entueth in not performing the same. All which Places though they be contained in the Book of the New-Testament, yet are they to be referred to the Doctrine of the Law, e ver having in them included a privie exception of Repentance and Faith in Jesus Christ. As in Example, where Christ thus preacheth: Blessed be they that be pure of Heart, for they shall see God, &c. *Matt. 5.* Again, Except ye be made like these Children, ye shall not enter, &c. *Matt. 18.* Item, But he that doth the Will of my Father, shall enter into the Kingdom of Heaven, &c. *Matt. 7.* Item, The Parable of the unkind Servant justly cast in Prison for not forgiving

giving his Fellow, &c. *Matt.* 18. The casting of the rich Glutton into Hell, &c. *Luke* 16. *I*tem, He that denieth me here before Men, I will deny him before my Father, &c. *Luke* 12. With such other Places of like Condition. All these (I say) pertaining to the Doctrine of the Law, do ever include in them a secret exception of earnest Repentance, and Faith in Christ's precious Blood. For else, *Peter* denied and yet repented. Many Publicans and Sinners were unkind, unmerciful, and hard hearted to their Fellow Servants, and yet many of them repented, and by Faith were saved, &c. The Grace of Christ Jesus work in us earnest Repentance, and Faith in him unfeigned. *Amen.*

Briefly, to know when the Law speaketh and when the Gospel speaketh, and to discern the Voice of the one, from the Voice of the other; this may serve for a Note: That when there is any Moral Work commanded to be done, either for eschewing of Punishment, or upon Promise of any Reward Temporal or Eternal, either else when any Promise is made with condition of any Work commanded in the Law, there is to be understood the Voice of the Law. Contrary, where the Promise of Life and Salvation is offered unto us freely without all our Merits, and simply without any condition annexed, of any Law either Natural, Ceremonial or Moral: All those Places, whe-

The Promise of the Gospel is without Condition, free without Merits. What is the Gospel properly.

ther they be read in the Old Testament, or in the New, are to be referred to the Voice and Doctrine of the Gospel. And this Promise of God freely made to us by the Merits of Jesus Christ, so long before prophesied to us in the Old Testament, and afterwards exhibited in the New Testament, and now requiring nothing but our Faith in the Son of God, is called properly the Voice of the Gospel, and differeth from the Voice of the Law in this, that it hath no condition adjoined of our meriting, but only respecteth the Merits of Christ the Son of God, by whose Faith only we are promised of God to be saved and justified, according as we read, *Rom. 3.* The Righteousness of God cometh by the Faith of Jesus Christ, in all and upon all, that do believe, &c.

The Second Caution or Danger to be avoided, is that we knowing how to discern rightly between the Law and the Gospel,

and having Intelligence not to mistake the one from the other, must take heed again that we break not the Order between these two, taking and applying the Law, where the Gospel is to be applyed, either to our selves, or toward other. For albeit the Law and the Gospel, many times are to be joyned together in order of Doctrine: Yet case may fall sometimes, that the Law must be utterly sequestred from the Gospel. As when any Person or Persons do feel themselves, with the Majesty of the Law, and Judgment

Judgment of God, so terrified and oppressed, Who they  
and with the burden of their Sins overweighed and thrown down into utter discomfort, <sup>be to whom the</sup>  
and almost even to the Pit of Hell, as haply belongeth many times to soft and timorous eth.

Consciences of God's good Servants: When such mortified Hearts do hear in preaching, or in reading, any such Example or Place of the Scripture, which pertaineth to the Law, let them think the same nothing to belong to them, no more then a mourning Weed belongeth to a marriage Feast: And therefore removing utterly out of their Minds all cogitation of the Law, of fear of Judgment, and Condemnation, let them only set before their Eyes the Gospel, the sweet Comforts of God's Promise, free forgiveness of Sins in Christ, Grace, Redemption, Liberty, Rejoycing, Psalms, Thanks, Singing, and a Paradise of Spiritual Jocundity, and nothing else: Thinking thus with themselves, that the Law hath done his Office in them already, and now must needs give Place to his better, that is, must needs give Room to Christ the Son of God, who is the Lord and Master, the Fulfiller and also the Finisher of the Law; for the end of the Law is Christ, *Rom. 10.*

The Third Danger to be avoided, is, that we do not use or apply, on the contrary side, Caution. the Gospel, instead of the Law, for as the other before was even as much as to put on separete a mourning Gown, in the Feast of a Marriage: So is this but even to cast Pearls before Swine.

Wherein is a great abuse among many: For commonly it is seen that these worldly Epicures and secure Mammonists, to whom the Doctrine of the Law doth properly appertain, do receive and apply to themselves most principally, the sweet Promises of the Gospel: And contrarywise, the other contrite and bruised Hearts, to whom belong only the joyful Tidings of the Gospel, and not the Law, for the most part, receive and retain to themselves the terrible Voice and Sentences of the Law. Whereby it cometh to pass, that many do rejoice, where they should mourn: And on the other side, many to fear and mourn, where they need not. Wherefore to conclude, in private use of Life, let every Person discreetly discern between the Law and the Gospel, and aptly apply to himself that which he seeth convenient.

How to  
joyn both  
the Law  
and the  
Gospel.

And again, in publick order of Doctrine, let every discreet Preacher put a difference between the broken Heart of the mourning Sinner, and the unrepentant Worlding, and so conjoyn both the Law with the Gospel, and the Gospel with the Law, that in throwing down the Wicked, ever he spare the weak hearted, and again, so spare the weak, that he do not encourage the ungodly. And thus much concerning the conjunction and difference between the Law and the Gospel, upon the Occasion of M. Patricke's Places.



